

THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of
the Holy Name Society in the United States.*

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TO HOLY NAME MEN, THEIR FAMILIES AND FRIENDS
WE EXTEND GREETINGS FOR A BLESSED CHRISTMAS



CHRISTMAS THOUGHT

AT NO TIME during the course of the year is there a spirit of general friendliness, of genuine Christian charity, such as there is during the Christmas holidays. The joy of the season is so dominant that it brushes aside cares and responsibilities for the time, and reaches out to men and women as well as children. It is not confined to a single group but takes in all, no matter what their station in life. No other happiness can compare with the exuberant cheer of the holy season.

EVEN in the lives of those who would remember only bitterness and sorrow there are moments of transcendent happiness. In the history of the world there have been days which were carnivals of cheer and laughter. Within our own time an armistice which ended a grim struggle was celebrated with an enthusiasm that mounted until it became hysteria. With the passing of the years the anniversary of that mad day is observed by little more than a pause and possibly a prayer of some devout soul, but there is no trace of the delirious joy that gripped a war torn world; the children have never relived nor shared the happiness that their parents experienced eighteen years ago. But year after year, down through the centuries from generation to generation, men have shared the happiness which was first known by the shepherds who kept the watch outside Bethlehem.

THERE is but one explanation for this undying happiness and that is the belief of Christians that Jesus Christ is the Son of God. Certainly the spirit of the season is more than natural and it has been caught in the inspired words of the Gospel written by Saint Luke . . . "There were in the same country shepherds watching and keeping the night watches over their flocks. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them, 'Fear not; for behold I bring you tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign to you; you shall find the Infant wrapped in swaddling clothes and laid in a manger.' And suddenly there was with the angel a multitude of the heavenly army, praising God and saying "Glory to God in the highest, and on earth peace to men of good will."

ALL Christians who have pondered the mystery of Bethlehem have been humbled. It is well then, for Holy Name men to pause for a bit and consider the coming of their leader, Christ. Such a meditation will give added meaning to their Christian philosophy of life.

THE story has been told many times but it will bear repetition as long as men have the power to retell it. An enrollment of all the people in his empire had been ordered by the Roman emperor who dominated the entire civilized world. The time was opportune because there were no wars, it was a time of peace and the people could return to their homes for the census. Among those travelers a man and a woman could find no lodging in the city of Bethlehem and they took refuge in a stable that had been dug out of the side of a hill. In that wretched shelter the woman gave birth to a Son, wrapped Him in swaddling clothes, and cradled Him in the manger. There was humility and poverty without any of the comforts of the world. Yet the Child was the Lord of creation; He was not only man, He was God.

FOR several years we have suffered the effects of an economic depression. We have felt the pinch of poverty. Because of circumstances there has been a curtailment of the lavish observance of Christmas which has come to be a custom and a business. But at no time in that period was anyone reduced to the poverty of the stable of Bethlehem. Many suffered hardships which were incompatible with our high standard of existence, but the generosity of the more fortunate and organized charity alleviated want in some measure.

THE days of extreme anxiety seem to have passed. The stacks of the factories are belching smoke, there is the clang of steel on steel, there is the song of whirling machinery, the markets echo bargaining, the world seems to be busy once again. This Christmas should be one of increased happiness, insofar as the material things can make it joyous. For many it will be the feast that follows famine. A great army of workers are still idle, however, and many families are in want. We must not forget that Christmas is the birthday of the Babe who was born in a stable. If through industry and good fortune we have prospered again, we should retain the spirit of poverty that was sanctified by Christ, we should help our fellowmen so that they will not be forced to seek refuge in a stable.

OUR nation is at peace with the world but peace is not universal. Old hates and intense nationalism have turned the nations of the Old World into armed camps. Suspicion, avarice, pride, have set nation against nation. A false step might start a war such as the world has never known. Yet all men became brothers in the birth of their brother Christ.

CIVIL war rages in Spain. Brother has destroyed brother. The enemies of Christ stand aligned against the friends of Christ, and Christmas will be far from happy in that land. The priests and nuns have been murdered, the cathedrals and churches which remain standing will be empty for there will be no one to offer the great Sacrifice. The altars where the Holy Sacrifice was offered for centuries have been desecrated and stained with the blood of gallant defenders. The jubilant Gloria of the midnight Mass will be tempered by the sorrow of a stricken people, but the faithful ones will find consolation in remembering the birth of the Saviour.

CHRISTMAS is a day of spiritual happiness. When that happiness is secured by increased prosperity which is shared by all, and when our nation is at peace, we have reason to be joyful and grateful. The Holy Name men of America can well take up the song of the angels "Glory to God in the highest, and on earth peace to men of good will."

THE HOLY NAME MOVEMENT

AN INTERNATIONAL PEACE INFLUENCE

BY HUGH HALTON

A SANE international peace program must be made up of two essential elements, a natural and a supernatural. It must necessarily be natural in order to maintain a "tranquillity of order" among men on this earth; and supernatural, so that its permanency will be eternal in the presence of the Prince of Peace. If either factor is improperly stressed, international peace is not under our control. And that is precisely our twentieth century predicament.

WE LIVE in an age that is too natural. Heavenly gifts are appraised by earthly standards. In the past, diplomats have labored under the conviction that their temporary false peace was sufficient for us. Yet we, as Christians, know that peace among nations—as well as individuals—is a gift from God. And it is a gift that men must pray for. Holy Name men are, in a special way, apostles of peace. They realize that despite the broadness of the term, world peace is a personal concern; they know that it is the mind of the people, and not a few statesmen, that will eventually bring about concord among all peoples; and further, they are firmly convinced that a unified faith is necessary.

EVERY Holy Name man worthy of the name, should be at peace with God and his neighbor. That alone qualifies him to teach others.

But the average Christian is practical-minded. He foresees the futility of preaching temperance to a man in a drunken condition, and the necessity of first sobering him. For when a man is sober, he will usually reason—and there is something in common to start with. He sees, then, the application of this principle to the confusion of our day. The nations of the world are intoxicated with national pride and honor, and their own material wealth. As a result, their peace ambassadors have nothing in common when they convene in the council chambers to discuss world peace. We really have a superabundance of human genius, but we lack the divine aid because we have not sought it. The world must be sobered before a lasting peace can be formulated. And that sobering process is the preaching of Christian principles. Each Holy Name man should assume the role of educator. He has only to teach by example two precepts—both spiritual thoughts—charity and justice.

THE greatest peace conference in recent years was our National Holy Name Convention. No group has ever been inspired by a more noble purpose and no assembly has ever been so illustrative of coöperative action. All things were in common. Men came together from all sections of the country to profess their faith in Jesus Christ, He who offered Peace on earth to men

of good will, and to pledge loyalty to the principles of our American constitution. They perceived no source of conflict in being ardent Holy Name men, and, at the same time, patriotic Americans. Rather did they know that one complemented the other. Every one came as a Christian diplomat, a true representative of his local unit, seeking the betterment of the organization as a whole.

THEIR action has spoken louder than words. In themselves, they have established peace with God and their neighbor which, ultimately, is the element that joins society. For nations are but groups of individuals, and, as such, are totally dependent upon God.

THE Holy Name Society is, and must always remain, a purely spiritual organization, free from all political affiliations. But this does not mean that its members must divest themselves of all interest in things material. On the contrary, the best approach to the spiritual is through the material. It recalls the time-worn question of assigning things their proper place, of "rendering to Caesar the things that are Caesar's and to God the things that are God's." The Holy Name man should ever use as his norm, Him, whose Name he honors.

THIS is an opportune time to point out a practical problem in the material order. It is a prerequisite for a good Christian internationalist that he be first a sane

nationalist. In other words, he should be a patriotic American. At this time, when war clouds again threaten to burst upon the unsound peace of Europe, he should particularly note foreign policies. These things are indicative of intelligent citizenship, and cannot but make better patriots of the world. The Holy Name convention, for example, was a national one, but must necessarily be international in its effect.

PERHAPS the greatest menace to world peace in this age are the two conflicting fallacies—ultra-nationalism and mad internationalism. The one would elevate the home country to an absolute, and the other would do away with virtuous patriotism. One would claim absolute independence for each state; the other would establish a fanciful world government that would lead to a wild sort of communism. Both are unreasonable, and both are un-Christian. The former is more easily fallen into, and has been strongly denounced by Our Holy Father. On many occasions throughout his Pontificate, he has pleaded for the coöperation of the laity in combating this evil. The Holy Name man is most properly fitted, for as a member of a spiritual organization his work extends into the moral sphere. There can be a sane patriotism and a reasonable internationalism. Our Holy Name Society itself, for example, is representative of both. It is nationalist because its members pledge allegiance to America and the principles of her constitution; and it is internationalist because it insists on the Brotherhood of all men in Jesus Christ under the common Fatherhood of God.

THE question is often proposed: how can I, one individual, effect the condition of the world? Does this international peace of which we read so much of late depend in any way on me? The answer can only be in the affirmative. This world is composed of

many individuals—all dependent on their Creator. So the relation among them is based on their relation to God. Now if a person truly loves God, he will love his neighbor as himself. And when men love their neighbor as themselves, disregarding national boundaries, a state of peace is present. For peace among nations is founded on harmony among individuals; and peace movements depend on public opinion, which is a result of many personal opinions. The peace of the world, then, is directly linked with our love for God. That is the divine element which has been so deliberately set aside.

PAGAN diplomacy has never had recourse to the Prince of Peace. Discussions have been dominated by the note that this was a question for men to decide since it would directly effect the lives of men. Little did they realize that it would have been a tribute to their genius to acknowledge their dependence on One Superior.

AS A result, disarmament conferences have not succeeded in reducing armaments, and recourse to arbitration remains purely idealistic. The trouble, then, is more deeply rooted. Disarmament and arbitration are essential, but cannot be founded on distrust. An armed peace is both expensive and dangerous. Before nations can be expected to reduce armaments, a universal public will to peace must be established. For it would be national suicide if some nations cut down their war equipment, while others continued to increase theirs. Under present conditions, we have the right, even the obligation, to be in a state of preparedness, since a nation must primarily regard the welfare of the individuals that constitute it. There must be a worldwide good will. Pope Benedict pleaded in 1917 that the "moral right be substituted for the material force of arms in the reciprocal dealings of nations; the nations enter upon a just agreement

for the simultaneous and reciprocal reduction of armaments; armed force be replaced by the noble and peaceful institution of arbitration, with the provision that penalties be imposed upon any state which should refuse either to submit a national question to such a tribunal or to accept the arbitral decision."

A permanent peace is not just around the corner. It will take many years, but it can be accomplished. The work is substantially a spiritual one and demands the cooperation of such a spiritual organization as our Holy Name Society. This point cannot be over-emphasized. The Holy Name man in seeking the return to peace is not outside his field. In the moral sphere, he is at the heart of his work. The statement of the Administrative Council of the National Catholic Welfare Council a few years ago applies particularly to him: "As Catholics—brothers of the Prince of Peace—and as Americans, we have the spiritual responsibility of promoting peace not only in our own country, but throughout the world."

THE Christian principles, charity and justice, are the sole foundation upon which to build a lasting peace structure. Justice means the rendering to every man his due; and charity demands that each desire the welfare of others as he desires his own. On the surface, these Divine precepts seem ordinary, much too simple to solve a world problem. Yet it cannot be denied that they have remained untried. We have failed thus far to "hunger and thirst after justice." And certainly "—no peace can have consistency, no alliance can have strength, though elaborated in daily laborious conferences and solemnly sanctioned, if at the same time hatreds and enmities are not quenched by means of a reconciliation based on charity." The observance of the laws of charity and justice can

(Continued on page 31.)

A BULWARK AGAINST INDIFFERENTISM

Excerpts from the sermon at the Holy Name celebration held in Washington, D. C., on the Feast of Christ the King. The sermon was preached by the Right Rev. Monsignor Joseph M. Corrigan, Rector of the Catholic University.—EDITOR.

WHEN so recently as the turn of the century Holy Name Unions throughout this country took their rise from the rapidly growing parish units, it would have been a daring prophecy that the Providence of God was once again preparing a needed instrument for the work of the Church in an approaching time of grave crisis and of religious confusion.

THE years since that formation of the Holy Name Union have been so fruitful in their very anticipation in this country of the present Holy Father's world-wide call to Catholic Action that it is no longer in the field of prophecy but of obvious providential design that we can declare, in such a scene as this, that we are offering to our Church and to our Country proof of the bulwark of strength which is the contribution of masculine Catholicity to our national needs of faith and hope in God, and of respect for properly constituted authority as being derived from the supreme authority of God.

Belief vs. Unbelief

NO one standing on the watch-towers of this Nation and reading the signs of the times will deny that in one generation the unhappy line of religious cleavage has lost its accentuation as between creed and creed, but has deepened and widened between belief and unbelief, between religion and irreligion. This new alignment of the citizenry carries with it consequences, in some cases

favorable to national life, in others filled with national menace, but in every case consequences which must be studied, understood and made the subject of careful planning.

IN thirty years the percentage of American citizens who have willingly declared themselves on the official census of the Nation to be without any religion at all has risen to be a majority of the people.

NOT all indeed of these millions of people would accept the stigma of irreligion in their homes and lives, yet the man who lives and reckons without God may disguise his irreligion even as broadmindedness but in any rallying of a great people around the standard of loyalty to the God of Nations, such a masquerader cannot be counted on the side supporting the principles of eternal law.

Welcome to Adherents of Jesus

ON the other hand, we, who stand millions strong across this Nation for the Christian principles on which alone this or any other nation can ever rear the edifice of national greatness, can hope to welcome the fullest co-operation those other millions who, while worshipping God in what to us be heresy or schism, yet are motivated by a true will to follow the moral teachings of Jesus Christ and to preserve for this Nation the honor and truth and honesty and disciplined liberty which are the fruits of the Christian moral code.

THE experience of history stretching down the long day of Christianity has time and again made it clear that as often as any great evil pressed upon the Universal Church, or upon any great part of it, there has always been found ready at hand an efficient remedy, prepared by Divine Providence, for man's defense if man would use it. In those bygone centuries when the opportunities of communication and transportation were so limited, and when education was the privilege of a very few, the voice of a leader was the main channel of instruction and guidance for the people. Thus, in the times when men were concerned with religious tenets and the household of the faith was safeguarding the deposit of truth, the growth of heresy and the outbreak of schism brought constant menace to the united Christendom.

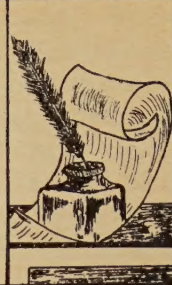
Remedy for Indifferentism Needed

CONSEQUENTLY, for the most part, in those centuries, the remedy for the threatened evil of the day was found in a group of zealous souls united to fight the evil of the hour. Thus, we find Saint Dominic and his preachers; Saint Francis of Assisi and his companions vowed to "My Lady Poverty"; Saint Ignatius with the Society of Jesus, and other great leaders like these providing the protection and the remedy needed in their day. In our modern today and its future tomorrow, when every man glories in his ability to read, and so easily deceives himself into the conviction that he is thinking when in reality he is taking the opinions ready-made for him from some prejudiced editorial sources—there is needed a remedy that will permeate the body of the people and meet them in every condition and turn of life.

(Continued on page 26.)



The Voice of the Catholic Press



The Universe Bulletin
Cleveland, Ohio

THE HOLY NAME SOCIETY

WILLIAM L. PHELPS is a professor at Yale University.

He is also a Protestant. He takes his religion seriously and calls himself a Christian. He feels that there is a peculiar anomaly in the fact that all call this a Christian nation and that so many things condoned in it are so very un-Christian.

HE SAYS in one of his books that never was there greater need for practice of four words in the Our Father—"Hallowed be Thy Name." He complains that swearing, cursing, and blasphemy have increased tremendously in the twentieth century. He lays the blame for this on the World War. He quotes Shakespeare in his description of the soldier as "full of strange oaths."

WHATEVER the cause of this lamentable increase in the use of foul language, the Yale professor is right when he says there has been a notable increase.

THE Professor would like to see an improvement; every Christian would. His mind turns toward the Holy Name Society when this thought comes into his mind. Then he writes that the Catholic Church has done much good by organizing this society where the members are pledged to refrain from blasphemy.

THIS generous tribute from a non-Catholic should inspire some of our negligent (lazy?) Catholics to join the Holy Name Society and live up to its practices.



The Catholic Review
Baltimore, Md.

WHERE WERE THE BIG BOYS?

By **MSGR. ALBERT E. SMITH**
(Editor-in-Chief of The Review)

I THINK it is about time The Review expressed editorially what has been in the minds of many priests and laymen of Baltimore for a long time—namely, the failure of some of our so-called "prominent" Catholics ever to take an interest in the annual demonstrations held by the Holy Name Society in Baltimore.

SOME of these Catholic laymen—who never march with the Holy Name—are eager to be seen at various social functions and gatherings. They like the limelight but they do not like to march. Many of them are much younger than

some of the septuagenarians who were in line last Sunday. It is not physical disability that keeps them out of line.

SOME of us priests were discussing the subject before the parade started. "Where will the so-called big boys be this afternoon?" asked one of our group. "Not in line, you can bet your last dollar on that," said another priest. One of the pastors said: "don't look for any of my big boys in line. They are afraid they will be lost in the crowd."

THERE was truth in those words. How many of our so-called prominent Catholics were in line last Sunday in the parades in Baltimore? How many who are in the political limelight or in the social set?

WE HAVE been looking for them year after year here in Baltimore, but only two or three at the most have been willing to march.

IN THE delegation from my own parish and from other parishes—there were men who are crippled, and old men but they marched along while "the big fellows" were conspicuous, as they invariably are, by their absence. May be they are so accustomed to riding in automobiles they can not bear to walk.

AND now The Review's congratulations to the real big boys who did the marching. Congratulations, too, to the spiritual directors of the parish branches of the Holy Name Society—mostly assistants—who did so much to make the demonstration in Baltimore—and in Washington—so inspiring.

OUR congratulations go out at the same time to those responsible for the demonstration in Leonardtown and to those others who traveled from Maryland towns either to Washington or Baltimore for the thrilling professions of Faith.

MOST of all, our congratulations go to the officers of the Holy Name who worked so hard and so successfully—to the archdiocesan and sectional spiritual directors and the archdiocesan and sectional officers.



The Evangelist
Albany, N. Y.

A FORGOTTEN CALLING

NEARLY every phase of the religious life has prospered in this country. Progressively as the demands for their ministration have arisen, both active and contemplative Orders, the preaching and the teaching, those who give them-

EXPRESSED BY LEADING CATHOLIC EDITORS

selves to achievements of learning or culture and those dedicated to missionary effort or works of mercy have all found a fair share of candidates ready to carry out their essential purposes and rule of life.

BUT there is one religious calling, whose excellence has been greatly underestimated and whose importance in the economy of religious community life has been grossly misjudged. It is the vocation to the lay brotherhood. There is hardly a community of men in the country that is not suffering from a dearth of lay brothers.

BECAUSE worldly social values have been misused to measure spiritual stature and worth, the vocation to the lay brotherhood has lost caste in Catholic appreciation in America. A false application of the principle of social equality, born of our strong sense of political democracy, has warped the American estimate of the life of a lay brother. Even though St. Paul said "there are many ministries," American Catholics wince at the thought of young men dedicating their lives to ministering to the mere material needs of a religious community.

THE life of the lay brother consists in offering the skill of his manual labor to the service of the Lord under the rule of a religious life. There is no rivalry or hierarchy of talents in God's service. It is all coöperation for His glory and the salvation of souls. A good confessor or a good cook, a masterful monk or a master plumber, a religious with a brainy head or a lay brother with a brawny back, none of us know which will have best title to the mansions on the better boulevards of heaven. The temptation to confuse standards in reckoning eternal values is a human failing. We must await the Divine measure of worth.

IT IS an ill-starred attitude that American Catholics should depreciate the vocation to the lay brotherhood. A heavenly consolation lies there for men who feel drawn to give their lives to God but who have only their manual skill to offer or who, having the educational equipment lack the desire for the responsibilities of Holy Orders or the demands of the teaching brotherhoods.

THE calendar of the saints is crowded with the names of lay brothers. The religious community life of today lags in efficiency because more of our splendid Catholic young men have not grasped the nobility of the vocation or sought the human and heavenly consolation of the calling.



The True Voice
Omaha, Neb.

HOLY NAME SOCIETIES

FOR several weeks we have observed the large number of members of the Holy Name Societies in this country and Canada who have marched in procession and attended Church in various cities in a body. In this day and age that is a healthy sign when men by the thousands outwardly manifest

their faith and march in the King of King's Army. Those demonstrations give hope that such men are a bulwark against Communism and other "isms."

LET us quote a few of the figures furnished us in regard to the Holy Name demonstrations. In the Kezar Stadium in San Francisco on the feast of Christ the King, Sunday, October 25, more than sixty thousand participated in the Holy Name rally under direction of Archbishop Mitty. Six thousand children's voices, augmented by the priests' vested choir and others, carried the praise of the liturgical hymns to the throne of the Most High. Let us travel across the continent.

IN Pittsburgh on October 11, over ninety thousand braved the elements in most disagreeable weather and filled Pitt Stadium for the celebration. Sunday, October 22, in Brooklyn, over sixty thousand men took part in the special services. It was found the Churches were not large enough to take care of the numbers participating. These are but a few in the United States.

LET us go over the border to Canada and see what took place. Catholics throughout Canada made the observance of the Feast of Christ the King this year an imposing demonstration of Catholic Action. Their specific purpose was to show their indignation against inroads of Communism in the Dominion. More than one hundred thousand gathered at Montreal while fifteen thousand rallied at Quebec with thousands in other cities and still more thousands who listened in on the radio. We must admit Canada is "red hot" against Communism.

SPEAKERS representative of the Hierarchy, the city, the province and the Dominion, warned of the dangers of Communism, in addresses before the vast throng which filled the armory and made the Champ de Mars a sea of humanity. The demonstration was organized by the Committee of Catholic Works and the League of the Sacred Heart. Attending was a group of Papal Zouaves in their colorful uniforms.

THE Most Rev. Georges Gauthier, Coadjutor Archbishop of Montreal, spoke of the sorrows of the Holy Father, in the persecution of so many of the Church's sons, a sorrow which, the Archbishop said, should be shared by all members of the Church. He referred to the heroic Christians in Spain, and deplored the tendency to popularize the so-called "Popular Front" which he called "those new barbarians who have covered the soil of unhappy Spain with so many ruins and so much blood." There must be a reawakening in the world to the dangers of Communism, he added, saying that Europe is now paying dearly for its error of 15 years in allowing the Soviets to gain so strong a foothold there.

COMMUNISM denies God and the hereafter, he went on, holds out a paradise on earth to gain support, and is unmindful of governments in attaining its end. But its adherents recognized in Catholicism their one big barrier, he declared which explains the bitterness of Communists against the Church. The Catholic Church maintains for the faithful the principles and practices which are the best guarantee for good social order, he pointed out, (Continued on page 25.)

EUCCHARISTIC NIGHT IN PITTSBURGH

COLD winds and threatening rain did not postpone a great Holy Hour when 90,000 men filled the stadium of the University of Pittsburgh on the evening of the second Sunday of October. A driving rain had swept the city all day Saturday and through Sunday morning but stopped falling in the afternoon.

ABOUT five o'clock the men from all the parishes of the diocese began to enter the stadium. The clergy and 3,000 altar boys assembled at Mount Mercy College where the procession with the Blessed Sacrament was to start.

AT 6:15 o'clock the cross bearer appeared at the field entrance to the stadium and the long procession of altar boys who walked eight abreast, followed. The organ in Carnegie Hall burst into the melody of the "Pange Lingua" and as it was carried to the field through loudspeakers the men and boys joined in the hymn. The singing of the hymn was alternated with the recitation of the Rosary.

THE last of the altar boys were followed by a group of Passionist Fathers, Benedictines, Capuchins, Carmelites, Franciscans in their habits and the priests of the diocese who wore white chasubles.

WHEN the word was passed about the men in the stands lighted the candles they were to hold so that there was a great bank of flickering flames.

FOLLOWING the diocesan priests there were several priests of the Oriental rites who wore their distinctive vestments.

NEXT in the procession came the Right Rev. Alfred Koch, O.S.B., the Archabbot of St. Vincent's Abbey, Latrobe, accompanied by the Rev. Joseph Frania and the Rev. Magnus Kazenas.

NEXT was the Most Rev. Ralph L. Hayes, the Rector of the American College in Rome, who was accompanied by the Rev. Rocco Manturo and the Rev. Martin J. Brennan.

NEXT was the Most Rev. Francis C. Kelley, Bishop of Oklahoma City who was accompanied by the Rev. Clement J. Hrtanek and the Very Rev. H. J. Killmeyer.

THE Most Rev. Basil Takacs, Bishop of the Diocese of Pittsburgh (Greek Rite) followed with the Rev. Joseph Machov and the Rev. Michael B. Rapach, priests of the same rite, as chaplains.

THEN, after a group of acolytes and thurifers, the Blessed Sacrament was borne by the Most Rev. Hugh C. Boyle, the Bishop of Pittsburgh, who walked beneath a canopy which was carried by eight young priests. On either side of the Bishop walked as deacon and subdeacon, the Very Rev. Patrick K. Collins and the Very Rev. David H. Hegarty.

WHEN the monstrance holding the Blessed Sacrament had been placed upon the altar the organ intoned the hymn "O Salutaris" After two verses of this traditional Eucharistic hymn, the Litany of the Sacred Heart was recited and 90,000 voices repeated the responses in unison. After the Litany the Act of Consecration was recited as deep emotion gripped the vast throng.

ALL joined in the singing of the hymn "Jesus, My Lord, My God, My All."

THE sermon was preached by the Most Rev. Francis C. Kelley, Bishop of Oklahoma City who told the men that if the Church is really the Mystical Body of Christ she must participate in His sorrows and sufferings as well as His joys . . . that if the Church undergoes persecution she is only following in the footsteps of her Founder.

AFTER the sermon the hymn "O Bread of Heaven" was chanted and then all stood for one minute in silence as an act of reparation. Then the "Our Father," "Hail Mary," and "Glory be to the Father" were recited three times for the intention of the Holy Father.

AFTER Bishop Boyle had raised the Blessed Sacrament in benediction over the gathering all recited the Holy Name pledge. The mighty chorus swelled until it thundered the final . . . "that He will keep me faithful to these pledges until death."

THE memorable occasion closed with the singing of "Holy God, We Praise Thy Name."

Stepping Stones

LITTLE does Tommy Jones realize, when he uses his knife to trim a branch into a neat fishing pole, that perhaps his knife is the product of many ages and that a similar instrument might have been used for the same purpose in prehistoric times. And still less does Mr. Brown, the butcher, consider the fact that his cleaver might have been designed in the dark ages before the dawn of history. As long as it changes a nice loin of pork into several chops for Mrs. Murphy, he does not concern himself with its history or development. If you were to mention such a thing to Tommy and Mr. Brown, they might say laconically: "So what?" and cast one of those icy stares upon you. You would be filled with pity, however, if you saw Tommy, with his feet dangling over the river bank and an empty look on his features, and then observe Mr. Brown gazing with a bored expression as the grinder casts forth the embryonic hamburgers. Your first thought would be "Human Turtles," using the shell to cast off new notions. Indeed, the comparison does not do justice to the turtle, for the turtle's shell is one of defence, while theirs is one of indifference.

But let's not disturb ourselves over Tommy or Mr. Brown. I want to tell you about the visit Bill Jenkins and myself made to Professor Tuite the other day. Over at Fuhrman Hall Bill has the "rep" of being a wit, but I think the fellows are only half right when they call him that. Otherwise he's a swell fellow. However,

to get back to the point, we went to see what the professor,—a very humble and learned man—, could tell us about ancient stone implements, and, believe me, we learned plenty! I'll try to tell you everything that happened at the Professor's house. We went there right after the last class; I knocked gently at the door and he shouted a gruff "Come in." Noiselessly we entered the room, and, boy, what a room! Books, books, books, and more books! They were all over the place. Why, even on his bed, which was in the corner, there was something. But not books,—no, it was a pleasant surprise for us—, a box of stone tools. Evidently, the Professor had been examining them, for a few pieces had fallen on the coverlet.

The Professor, a small energetic man with a shock of white hair, which refused to stay combed, was absorbed in some work at his desk. He kept running his free hand through his tousled hair, while with the other he jotted down notes. Thinking that he had forgotten about us, I cleared my throat and rasped weakly:

"Afternoon, Professor."

He started up in surprise, and then smiled:

"Why, hello boys. What brings you here? I should imagine you would be taking advantage of the beautiful sunshine in a day like this."

"Oh, no, Professor," said I, shaking my head, "you see, Bill and I have become interested in stone implements. You, know, we are studying Anthropology now,

BY
PIUS M. SULLIVAN

and we'd like to know what you can tell us about them. I see you have a nice collection of stones here. Where did they all come from?"

The Professor then told us to sit down,—on nothing. Bill piled up a few books and I just plumped down on the floor. This was my second visit to the Prof's house. Then he went on:

"Well, boys, these stones are very ancient specimens. A friend of mine in France sent them to me. Evidently he has heard that I have become interested in this study. I am certain he knows a great deal about these things, because he has spent the best part of his life in this work. He tells me that they belong to the Paleolithic Age."

The what?" with great consternation from us.

The Paleolithic Age," repeated the Professor, apparently shocked at our display of ignorance, "haven't you heard of that?"

"Oh, I suppose so," I mumbled, "but I didn't pay much attention to it."

The Professor then began to pop a few questions, which bounded off me like water off a duck's back, finally he asked:

"Can't you tell me anything at all about Anthropology? You've been exposed to it at least two months now, you ought to know a little about it."

I wanted to get off the subject after those other questions, but this was Anthropology Day with the Prof, so I had to stick to my guns, even though they were blanks. Bill was absorbed in a map. He had more sense than I. At last, the Professor extracted the following out of me:

"There were a bunch of ages with long names like Quarternary, Pleistocene, and, why, heck, sure I remember something about the Paleolithic Age. It had a couple of divisions, Upper and Lower. Oh, boy, am I smart!"

Bill looked up at this and grinned. He knew the Professor would soon show how dumb I really was.

"Yes, that's true," remarked the Professor, "but don't you know anything else about it? What the name means, or how long ago it was?"

I was puzzled now, and replied: "Wait a minute, Professor, you've stuck me now. I guess at the time, but those Greek compounds, phooney. Let's see,—the age um—, er—, ah—, oh—, let's say about 80,000 years ago."

The Professor smiled, "No, closer to 100,000 years."

"Um," I gulped, "not so hot. Let me guess at the name, I'm pretty sure the last part means 'stone,' but the first part, let me see, er—, ah—, Professor, I give up, what is it?"

"The first part means ancient or old. Why do you think they called it that, Bill?"

"Uh," Bill grunted, "you're asking me? I don't know anything about that stuff. I couldn't even make a good guess."

The Professor urged him on; "Try it. Ancient or old plus stone, why did they call it that?"

Bill brightened up, "Oh, I know, 'cause those old birds used old rocks."

"No, no, you're all wrong, Bill. Where did you ever get that idea?

I'll have to see Professor Wise."

Bill looked pretty glum: "Ah, don't tell him, Professor. Honest, I'll study after this."

"All right. Perhaps you can tell him about it," said the Professor, turning to me.

"Well," I answered, "I suppose the time was before history, and those fellows had nothing else to use but stones."

"That's almost right. But they did have other things besides stones, as you'll find out later. Bones of animals also were used."

At this point, Bill decided it was time for his afternoon's snooze, so he made his way, slyly, toward the bed.

"This study is very absorbing," the Professor proceeded, "and now is beginning to take its proper place in science. Of course, it embraces a lot of other things now, such as the study of the earth, languages, and so forth. It is also worthwhile to know, because we can observe how the various cultures and instruments developed from age to age."

"Will you tell me something about the cultures?" I asked.

The Professor smiled, "Certainly." "The cultures were named thus from the uses of the instruments. Besides, there were industries. I'll only mention a few names of the cultures. They were the Chellean, Acheulean, Clactonian, Levalloisean, Mousterian and others."

"Wow!" I exclaimed. "Where did they get those names?"

"Oh, that's simple. From the sites where these instruments were found."

"Ow! Ouch! Holy Smokes! Something bit me," screamed Bill, "Ouw, I'm wounded!"

"What in the world did you do now?" I shouted.

"Ow-ou-ow," groaned Bill, sleepily, "I think a snake bit me. Do you think I'll die?"

"You're crazy," I said, "there are no snakes around here." "Ha, ha, ha," roared the Professor, "Look what he was sitting on,—a stone borer."

Bill was now sitting on the floor with pain written all over his face. At the Professor's words he looked down, and there was one of the prize specimens.

"Boy, that thing is sharp," blurted out Bill. "I thought sure I was a goner."

The professor remarked: "Well, Bill, it had to be sharp, since it had so many uses; it was used for boring holes in skins, and—"

"Yeah," broke in Bill, "and it almost bored one in mine."

"Say Professor, would you mind telling us about the rest of these stones and how they were used?"

"Not at all, not at all," he answered. "Let me pick out a few, and I'll try to tell you as much as I know about them. First we have this crescent shaped stone called the one-sided scraper. Next is a double side scraper a long stone with two sharpened sides; this triangular affair is called the triangular point, and the one Bill sat on was the borer. They'll be sufficient for the present."

"How was the scraper used?" I asked.

The Professor, rubbing the edge of the crescent-shaped stone, answered "—Just like our knife without the handle. It's most important use was the skinning of animals and cutting the fat off the meat. Do you think you could tell me how some of these were made?"

"Our teacher," said Bill, "told us they sorta chipped them off an old block. I remember that because I got jugged for making a wisecrack."

"I remember that, too," I said, laughing, "Was your face red!"

"You're right, Bill," smiled the Professor "Have you ever tried making any?"

"No, Professor, but Ma says if I don't quit wasting time I'll be making them under compulsion some day."

"Well, to get back to the subject," said the Professor, "have you any more questions?"

I dug into my pocket for a scrap
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ARCHBISHOP CURLEY TO WASHINGTON HOLY NAME MEN

BEFORE giving Benediction of the Blessed Sacrament I wish to thank in my name and your name, Monsignor Corrigan for his eloquent sermon in which he has voiced some of the evils which confront us and in which he has pointed out some of the menaces which threaten our country—not from without but from within.

I WISH, too, to tell you what a profound pleasure it has been to me to see you march in parade with such religious mien and motivated by such strong Faith. You have testified publicly the high honor in which you hold the Holy Name of Jesus and you have professed publicly the Faith that is yours—the Faith that guides your lives.

YOURS is not the mere Religion that guides you to Church for Sunday Mass. No, yours is an active, vibrant Faith which is yours every hour and every day of the year. You have given proof this afternoon that love of Jesus Christ is always in your heart. You have demonstrated that you realize that by practicing that Faith you are enabled to grow into the full stature of Jesus Christ. You men of the Capital City of our nation have made an appeal today to your fellow countrymen of the Capitol City of our nation have such trust is so much needed.

MONSIGNOR CORRIGAN has pointed out well and eloquently the danger from Religious Indifferentism. May I call your attention to an even greater evil? It is a new danger that threatens our country. It is a danger that has been written large in the history of Russia for the past nineteen years. It is a story that is being written in blood and murder in Spain today. It is a danger in which there is no indifferentism. It is being preached publicly and with unrestrained enthusiasm by those who are backing it and campaigning for it. It is a propaganda against God, against Christ, against the soul, against immortality, against everything else that is of Religion.

WE know what it is—all of you know. It is Communism. There is no use in hiding our head in the sand, no use to close our eyes or our ears to its existence. It is with us and it is steadily growing more powerful. We have such distributive propaganda in every state of the country. It is most clever propaganda and it is being carried on by some of the most brilliant men in the United States today.

IT is the Philosophy of Marx. It is no longer hidden—it is out in the open, seeking new devotees, trying to capture the country. It is, as I have said, the propaganda of the godless, of the soulless, of the heavenless. It realizes that the one great religious force which stands for the stability of our nation and opposes all attacks on the structure of our government is the great Christian force that is beating in the hearts of you men. It is that force which is the object of the attacks of the Communists, and it is this force which must save the nation.

WE know that all is not well with us, but we here today in the Capitol City of this nation, in this most sacred spot which speaks of the glorious history of our past and the nobility of the Father of his Country, stand defiant against such forces of destruction. We shall not give way before the False Philosophy of Communism. We shall stand firmly against it and fight it. I beg you to study this Philosophy, so that you may be prepared to meet its assaults and overcome them—by telling your fellow countrymen of its dangers and its menace to our government.

STUDY it so that you will be in a position to expose its evils to your fellow-Americans. I beg you men ever to be defenders of your country—to be ever the loyal sons of Mother Church and loyal sons of Jesus Christ. May the Holy Name of Jesus ever be with you, ever inspire you, ever bless you.

BALTIMORE ARCHDIOCESAN UNION PLEDGES LOYALTY TO CHRIST THE KING

THE Feast of Christ the King was the occasion of great rallies in the Archdiocese of Baltimore. More than one hundred parishes of Baltimore and Central Maryland sections of the Archdiocese were represented in the parade which was held in Baltimore.

THE Most Rev. John M. McNamara, the Auxiliary Bishop of Baltimore presided at the demonstration. Bishop McNamara, accompanied by the Right Rev. Monsignor A. Cunnane rode at the head of the procession. Behind them marched the Very Rev. Monsignor Harry A. Quinn, Archdiocesan Spiritual Director, and Fred R. Ullrich, president of the Archdiocesan Union; Joseph M. Smith, Marshall, and Lieutenant Colonel Thomas J. McNicholas, military aide; Dr. William Daniel Day, President of the Baltimore section; and the sectional officers.

As the procession approached the Fifth Regiment Armory where the rally was to be held, Bishop McNamara and the officers entered a stand to review the 16,000 marchers.

THE first band in the line was that of St. Mary's Industrial School. Then came the students of St. Mary's Seminary. For more than an hour the parish units marched by, many with their own bands or drum corps, some with delegations of the Junior Holy Name Societies, others with groups of altar boys in their cassocks of white, red, purple and black.

As each unit entered the Armory, the color bearers and those who carried the parish banners were

shown to the gallery, where space along the wall was allotted for the flags and banners.

WHEN all had assembled inside the Armory the religious ceremonies began. There was an impressive procession of the Blessed Sacrament around the Armory during which the Seminary choir sang hymns.

BISHOP McNAMARA in his sermon characterized the demonstration as a magnificent sermon in action which inspired him to thank God for men who are not only the mainstay of the Church but the strongest support of the nation.

Who would be more loyal to the Church and more true to their country than those who were loyal to Christ their King, he asked. Reminding his hearers of their obligation to impress their fellowmen in favor of the Church, he urged them to continue to exemplify the Faith which they professed before the altar.

Do We Show The Difference
"AT times," said the bishop, "we express surprise that more heed is not given to the claims which we make for the Church, but in all honesty we must admit that frequently those who look to see in us a resemblance to Christ see only a resemblance to themselves. They may listen intently as we argue the claims of the Church; they may observe us with interest as we go our way to Mass, but what they want to see is the difference which the Church and Mass make in our lives.

"It is that difference which makes the Christian a powerful influence for good among his fellow-men. And it is that difference

which makes him a bulwark against the dangers which threaten both Church and nation today. The seriousness of these dangers is all too evident from the warnings that come from the Vicar of Christ. The Holy Father would have us realize that there is no time for delay. Everyone, he says, must put his hand to the work which falls to his lot and that at once."

BISHOP McNAMARA was the celebrant at Solemn Pontifical Benediction of the Most Blessed Sacrament at which the Rev. John H. Eckenrode was deacon and the Rev. Thomas Fallonm, C.S.S.R., subdeacon.

The Holy Name pledge was renewed and the celebration closed with the singing of "Holy God We Praise Thy Name."

ARCHBISHOP CURLEY PRESIDES AT WASHINGTON

IN Washington 25,000 Holy Name men from forty-eight parish branches marched down Constitution Avenue, passed the Washington Monument, and assembled at the Sylvan Theatre for the outdoor rally.

In the reviewing stand were the Most Rev. Michael J. Curley, Archbishop of Baltimore, the Right Rev. Monsignor Joseph M. Corrigan, Rector of the Catholic University, the Very Rev. Ignatius Smith, O.P., former National Director of the Holy Name Societies together with the spiritual and lay leaders of the society in the Washington section of the Archdiocese.

The marchers were accompanied by the priests of their parishes, and stepped to the martial music played by the bands. Many altar boys in cassocks of various colors

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THE LATE Mark Hanna, once made a statement of profound significance. "There are two safeguards against anarchy in the United States," said Mr. Hanna, "the United States Supreme Court and the Catholic Church." Whether or not this quixotic political figure of the "roaring nineties" fully believed what he so confidently asserted or whether he intended these words to be merely a rhetorical bombshell, is a matter of conjecture. The importance of the pronouncement lies in this that it is a succinct expression of something which, for some, is rapidly assuming the proportions of a twentieth century conviction.

JUDGED, however, in the light of historical data, all that can be justly claimed for Mr. Hanna's prophecy is that only half of it can be sustained by the facts. Hanna, like those in succeeding generations who have shared his optimism, fell into a common error, he failed to make the necessary distinction between the human and the Divine. In placing the United States Supreme Court and the Catholic Church in the same category, it is obvious that either he believed the former to have the divinely imparted integrity of the latter or that he thought the latter a mere human institution endowed with a mysterious faculty of influencing for good that portion of our national population from which anarchy might be expected to proceed. As such, it was presumed to be a bulwark against all forms of radicalism.

ALTHOUGH it is true that the non-political nature of the Supreme Court, the sacredness of its traditions, the life tenure of its members, and the personal integrity of the greater number of those who have graced the bench, clothe it with undeniable grandeur and give to it a quasi-guarantee of inviolability, all this is merely human. And, like anything human, it connotes fallibility. It can make, and unfortunately, has made decisions the consequences of which certainly have not contributed to national tranquillity. In at least one instance, the Dred Scott De-

cision its interpretation of the Constitution was one of the proximate causes of bloody internal conflict. And in two other decisions of more recent date, the Guffey Coal Bill and, especially, the Minimum Wage Law for Women in New York State, its nullification of reform legislation caused not a few of its most ardent supporters to question its motives, and, what is more ominous, its utility. Then, too, the possibility of a change in the personnel of the Court, through replacements with men whose political philosophy is known to be in conformity with that of the executive, does not place too great a strain on the imagination. All of which proves nothing apodictically. But, at least it can be construed as sufficient evidence to qualify any assertion that the United States Supreme Court is "a safeguard against anarchy." As long as it is composed of men, and this must be, necessarily, no matter how tried and true, it is susceptible to pressure both from within and without. It could be reduced to the status of giving forced approval to un-democratic legislation. Or, at the other extreme, it might, through blind stubbornness, impede necessary economic and social reform by refusing to depart from ultra-conservative precedent.

MR. Hanna would have been closer to the truth if he had said: "There is one real safeguard against anarchy in the United States. And that is the Catholic Church." In fact, he could have gone considerably

An Antidote to Communism

BY BERNARDINE QUIRK

farther in his assertion. For, if in the world at large there is one power by which the forces of anarchy can be repulsed, it is the Catholic Church in action. This is not a gratuitous assertion, nor is it so much pious rhetoric. It is a fact to which the centuries bear witness, and a truth which clear-thinking men, no matter what their personal beliefs may be, are forced to admit. That anarchy does threaten both the United States and the world, at large and that Catholicism alone can successfully oppose it, this article shall attempt briefly to prove.

THE causes of present social unrest and the imminent danger of a complete breakdown of a civilization based fundamentally on Christian principles, are directly traceable to the so-called Reformation. For fifteen hundred years the doctrines of Jesus Christ, as interpreted and promulgated by the Roman Church, were the norms of belief and conduct for what is known today as the Western World. The ancient Roman Empire, with its far-flung frontiers, had been won to the Cross by the heroic missionary labors of Rome's Apostles. And when the Rome of the Caesars fell before the invasions of barbaric hordes, both the religion of Rome and its culture were preserved from, and for, the conquerors by the Catholic Church. In the twelfth century, the arduous and sometimes discouraging task of assimilating the barbarian nations into the Faith and culture of Rome had

been practically completed. The thirteenth century witnessed the high point of Christian unity, Christian spirituality, and Christian scholarship. At this period Europe was solidly Catholic. Its political, social, and economic philosophy was based ultimately upon the principle that all things must regard the common good. The last court of appeals for all disputes was the decision of the Supreme Pontiff. Recognized as the Vicar of Christ on earth, in Faith and morals, his opinions in things temporal, given as the Father of Christendom, bore weight both in marketplace and royal court.

THE fourteenth and fifteenth centuries, however, brought the beginnings of eventual dissolution. Weak men ruled the Church and, although as Popes and bishops, in no single instance altered or destroyed the integrity of the Faith itself, they nevertheless caused great scandal by their private lives. A "back to nature" cultural movement, known in history as the Renaissance, vitiated the morals, and produced confusion in the intellectual life. A dissension over Papal succession further contributed to the impairment of Rome's ancient prestige. The Church had within herself the means of self-reform and these she had used before, when the great Hildebrand, Gregory VII, had paved the way for necessary reforms in the eleventh century. She was about to employ them again. But an impetuous and proud, but genuinely brilliant, German monk proposed a new theology, at the root of which was the enticing formula: "Believe and sin boldly." A sensual English king, that he might satisfy his lusts, did the unprecedented in breaking with Rome. This combination of circumstances brought utter confusion upon Catholic Europe. A great Ecumenical Council, held at Trent in 1545, accomplished the long-awaited reforms. But Luther's theology proved too attractive for a great portion of the old Catholic Europe and too many kings and nobles found that robbing monasteries was much more exciting than supporting them. As a result, approximately

half of Christendom was lost to Rome.

THE portent of this loss of Christian solidarity was not immediately recognized. It was not until the new faiths had become hopelessly subdivided and determined by national boundaries that wise men began to estimate the fruits of heresy. Gone was the authority of Rome in the spiritual and temporal life of Europeans. Gone was the unity of worship and belief that had moulded them into the powerful Christian hegemony of the Middle Ages. Gone was that certitude of Faith that Rome had engendered in their hearts. Gone too was the principle of all acts for the common good. And substituted for this Christian heritage were a hundred divergent ecclesiastical authorities; scores of new creeds and forms of worship; each promulgated and protected by ambitious nobles; a helpless uncertainty about things that hitherto had been fundamentals of Faith; and finally, a new social philosophy which was later to have its counterpart in the biological theory of "the survival of the fittest." It is true that Catholicism, renewing itself from that Divine vitality which has ever given indisputable proof to the truth of its claims, consolidated its position in those countries preserved to it from the wreckage. But its mind was no longer the mind of Europe, and herein lies the remote cause, at least, of the tragic European scene of today. For, when Catholicism ceased to rule the destiny of Europe, Christ ceased to rule, and when Christ ceased to rule Europe, its very soul was destroyed. A body without a soul is a corrupting body, a Europe in which Christ is not King, is a disintegrating Europe. Both the body without the soul and Europe without Christ have this in common. Each bears the unmistakable mark of death.

THE limitations of space make a thorough treatment of the period between the sixteenth and nineteenth centuries quite impossible. Suffice it to say that during these three hun-

dred years the fundamental postulate of Protestantism, "private judgment," carried to its logical conclusions, mothered a progressive denial of all norms of authority except one. The subjective disposition, alone, remained as the criterion of belief and conduct. Naturally, moral and intellectual chaos resulted. In the sphere of religion, French and German Rationalism together with the "revelations" of an unparalleled era of scientific discoveries, so weakened the Protestant "position" that its influence as a religious force became almost nil. Preserving those externals of Christianity best adapted to a certain cult of self-respect, the greater portion of the Protestant upper classes lost all sense of spiritual values. Out of this infidelity grew the philosophy of Liberalism.

STRICTLY speaking, Liberalism, as a full-fledged philosophy of life, is the legitimate offspring of the French Revolution. Reared upon Rousseau's dictum, "Man being essentially good has but to follow the rule of his own nature," it extols the self-sufficiency of man. The sole authority that it recognizes is an authority "the root, rule, measure, and sanction of which" is within man himself. Confined to the purely intellectual sphere, it was but one of a dozen subjective philosophies. But upon the advent of the nineteenth century, with its contemporaneous industrial revolution, Liberalism proved a convenient philosophy of action both in the political and economic orders. And with its emphasis upon the self-sufficiency of man, it produced a sharp division of society in which, by their wealth and power, the more "self-sufficient" rich became an exploiting aristocracy. The great masses in industrial regions, were regarded as so many instruments for the acquisition of new profits. Their rights as men, necessarily admitted in theory, were denied in fact. They had long since ceased to be regarded as "children of God" for this denomination has its only justification in the admission of the assumption of human nature by Divinity in the person of Jesus Christ, the Son of God. Since the

Divine Christ had become more of a fiction than a fact to nineteenth century Protestantism, those who professed its tenets felt little persuasion to render due respect to the essential dignity of man, the brother of God made Man.

IT was inevitable that this state of affairs could not continue indefinitely. Reaction set in. The Frenchmen, Saint-Simon and Louis Blanc, proposed social systems which advocated that, for the greater welfare of society, the control of certain means of production should be placed under the jurisdiction of the state. These were the beginnings of a Socialism to which Karl Marx and Friedrich Engels in their "Communist Manifesto" of 1848 gave the character of a religion. Marxian Socialism, based upon the negation both of the Nature of God and that of man, threw overboard every concept of the spiritual. The direct antithesis of pagan Individualism, it proposed an equally pagan Communism in which the supreme criterion of belief and conduct was the social "conscience." Men as distinct personalities endowed with intellect and will and a consciousness of their dependence upon a Supreme Spiritual Being, in the Communist order of things, became mere mechanical units in a universal proletariat, whose objective it is to establish upon earth a gross caricature of the "Kingdom of Heaven."

MARX and Engels did not live long enough to know that their brain-child had begun to grip the masses. Desperate in their sufferings and unsustained by guiding principles of the ancient Faith, the laborers of the world, in growing numbers, came to regard Communism as a panacea for all their ills. Riots, uprisings, terroristic outbreaks grew more frequent toward the end of the nineteenth century. In most of the more highly industrialized countries, small but fanatically zealous groups of Communistic agitators carried on relentless clandestine campaigns against the existing governments. It was not, however, till the World War had

almost completely undermined the stability of European nationalism that Communism became a major threat. Then, with Sovietized Russia as their center, the disciples of the Third Internationale literally overran the entire world. Entering every sphere of human activity, they successfully permeated all strata of society with the virus of Marxism. Whenever and wherever their indoctrination of national populations has been most complete, there both Divine and human law has been thoroughly flouted.

FROM all this, however, it must not be inferred that Catholicity has been inoperative. Although from the end of the seventeenth century to the beginnings of the twentieth century, the milieu of Europe was predominantly Protestant, and the pre-occupation of its nationals the lust for wealth and power, the voice of a repudiated Rome refused to be silenced. Successive Pontiffs pleaded for a return to unity. And then, when it became evident that the Catholic solidarity of the Western World was, for the moment at least, quite beyond restoration, these Watchmen of the Tiber proceeded to strengthen the position of the Catholic minorities and to recoup the numerical losses of the Reformation by missionary labors in pagan lands. With that patience born of the certitude of Faith in the eternal mission of Rome, and with a perspicuity which only the accumulated experience of the centuries can give, the successors of Peter continued to issue both instructions and warnings to Catholic and Protestant alike. By the Catholics, these encyclicals were accepted as expressions of the paternal solicitude of the Father of Christendom, by the non-Catholics, they are, for the most part, regarded as the presumptuous preachments of a petty Italian bishop. And then, the great Leo XIII, in 1891, startled the world with the apparently revolutionary "Rerum Novarum."

IN this clarion call to all peoples, Leo combined unprecedented daring with consummate skill. Presenting a graphic picture of actual conditions

in European society, he condemned, unequivocally, both Liberalistic Capitalism and the then threatening forces of materialistic Socialism. He went to the sources of things, and exposed the causes of Europe's ills: "The elements of conflict are unmistakable; the growth of industry and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals and the poverty of the masses; the increased self-reliance and closer mutual combination of the working population; and finally, a general moral deterioration." These unhappy conditions were ascribed, ultimately, to the negation of the guiding norms of Christian belief and conduct. Reaffirming the right of the Church to legislate not only in purely religious matters, but also in those which because of their very nature have relation to the spiritual, Leo fearlessly proclaimed: "All the striving of men will be in vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be put to an end, or at least, made far less bitter. The Church uses its efforts not only to enlighten the mind but also to direct by its precepts the life and conduct of men; the Church improves and ameliorates the condition of the workingman by numerous useful organizations; it does its best to enlist the servants of all ranks in discussing and endeavoring to meet, in the most practical way, the claims of the working classes; and acts on the decided view that for these purposes recourse should be had, in due measure and degree, to the help of the law and of State authority." All this was the direct antithesis of the dominant "laissez-faireism" of the period and as such exposed the Holy Father to the charge of radicalism by those who failed to see that he was merely re-annunciating the fundamental principles of justice and charity upon which rests the whole structure of Christianity.

DESPITE the fact that Leo literally "threw the cards on the table"

(Continued on page 28.)

DOCTORS OF THE CHURCH

St. Ambrose and Christian Discipline

BY HYACINTH ROTH

ON December the seventh the Church commemorates the feast of St. Ambrose, the intrepid bishop of Milan. He lived in the fourth century, from 340 to 397, at the time when the Church had just begun her public ministry in his native land. For twenty-seven years following the Edict of Milan in 313, the Christian religion enjoyed legal recognition within the Roman Empire, and then with Ambrose among the champions of the Christian cause, Catholic activity gained much influence in the Western world.

WHAT characterized St. Ambrose throughout his life was his unswerving defence of the nature of the Church. He never ceased in his exposition of the Church as a visible society composed not only of all the citizens but the emperor as well. All the qualities of Ambrose made him the man of the hour. His noble birth, his Christian conviction, his legal and administrative abilities fitted him well for his service in the Church. Then, too, his election as bishop of Milan while a catechumen clearly endorsed him as a providential leader of the Church in the fourth century.

PRIOR to his episcopal election Ambrose served as governor of Northern Italy. His love for order and unity while in the service of the empire assured him an united coopera-

tion as leader of spiritual subjects. From the start Ambrose labored for the stabilization of the Church as a spiritual unit within the empire but independent of it as to government, legislation, and discipline. He drew a clear-cut line between the claims of the state as the natural guardian ordained for the temporal welfare of the citizens and the supernatural obligations of the Church. This principle he immortalized excellently in his writings emphasizing repeatedly that "Law has not brought the Church together, but the faith of Christ."

AMBROSE knew the needs of the people. His instructions to them, the liturgical services, his regular Sunday sermons in the cathedral attracted multitudes to Milan. Thither hurried the faithful to hear the truth which their bishop so zealously expounded. To Milan, too, went many imperial officials to listen to the discourses of their former colleague. Arians and pagans, whose curiosity or love for oratorical feats rather than the quest for truth brought them to Ambrose, marvelled at the bishop's sincerity and reasonableness and they could not help filing into the ranks of his converts. In fact, the great St. Augustine, once a critic who loved to hear the truth but hated to be led by it, could not withstand the forcefulness of Ambrose's teachings; his conversion to the Faith began at the

feet of Ambrose. In later years Augustine gratefully said of him: "Ambrose was one of those who speak the truth, and speak it well, judiciously, pointedly, and with beauty and power of expression."

BESIDES teaching the people the truth, Ambrose also taught them obedience to the Faith, that man must not only know the truth he must also live it. Too well did Ambrose know from his experience as governor, that for the well-being of a society, discipline of the will is just as necessary as discipline of the mind. Such discipline within the Church was of vital import particularly in the fourth century when rejection of faith led to repudiation of lawful authority which, in turn, conjured up religious fanaticism and moral decay. Ambrose not only succeeded in preserving peace and concord in the West, but he also strengthened religious unity by his constant correspondence with the Church in the East. St. Basil the Great paid a fitting tribute in one of his letters to Ambrose when he wrote: "Proceed in thy work, thou man of God; and since thou hast not received the Gospel of Christ of men, neither wast taught it, but the Lord Himself translated thee from among the world's judges to the chair of the Apostles, fight the good fight, set right the infirmities of the people wherever the Arian madness has affected them; renew the old footprints of the Fathers, and by frequent correspondence build up thy

love towards us, of which thou hast already laid the foundation."

THE apostolate of Ambrose became, at times, energetic defence against those who tried to regulate ecclesiastical discipline. One incident stands out conspicuously in the twenty-three years of his episcopate. It was Ambrose's refusal to hand over to the heretics one of the churches of his diocese. Neither imperial pressure nor violent intimidation could swerve Ambrose from his decision; and when the Empress Justina, in the name of her young son, Emperor Valentinian, authoritatively demanded obedience, Ambrose firmly replied: "Do not, O Emperor, embarrass yourself with the thought that you have an emperor's right over sacred things. Exalt not yourself, but, as you would enjoy a continuance of power, be God's subject. It is written, God's to God, and Caesar's to Caesar. The palace is the emperor's, the churches are the bishop's." Ambrose commenting on one of the interviews he had with the court officials in this matter said: "I had a meeting with the courts and tribunes, who urged me to give up the basilica with delay, on the ground that the Emperor was but acting on his undoubted rights, as possessing sovereign power over all things. I made answer, that if he asked me for what was my own—for instance, my estate, my money, or the like—I would make no opposition: though to tell the truth, all that was mine was the property of the poor; but that he had no sovereignty over things sacred. If my patrimony is demanded, seize upon it; my person, here I am. Would you take me to prison or to death? I go with pleasure. Far be it from me to entrench myself within the circle of a multitude, or to clasp the altar in supplication for my life; rather I will be a sacrifice for the altar's sake."

IT was not the emperor alone who engaged in an unwarranted meddling with the Church, the heretics were never slow in occasioning quarrels with her bishops; but whatever the issue, Ambrose knew no compro-

mise when inalienable rights of the Church were attacked. Thus when ordered to court in order to engage in a dispute challenged by the Arian bishop of the city, with the emperor as final arbitrator, Ambrose sent word to the emperor: "When was it you ever heard, most gracious Emperor, that in a question of faith laymen should be judges of a bishop? What! have courtly manners so bent our backs, that we have forgotten the rights of the priesthood, that I should of myself put into another's hands what God had bestowed upon me? Once grant that a layman may set a bishop right, and see what will follow. The layman in consequence discusses, while the bishop listens; and the bishop is the pupil of the layman. Yet, whether we turn to Scripture or to history, who will venture to deny that in a question of faith, in a question, I say, of faith, it has ever been the bishop's business to judge the Christian emperor, not the emperor's to judge the bishop?"

SPEAKING for the Church, Ambrose guaranteed the emperor that the Church in her exercises never to infringe upon the rights of the secular power, but that, in matters of spiritual welfare, insisted that all should submit to the direction of the Church. "No one can deny," Ambrose said, "that in what we say, we pay to our sovereign due honor. What indeed can do him higher honor than to style him a son of the Church? In saying this, we are loyal to him without sinning against God. For the emperor is within the Church, but not over the Church; and a religious sovereign seeks, not rejects, the Church's aid. This is our doctrine, modestly avowed, but insisted on without wavering."

AMBROSE loved justice. He loved the sinner but hated his sin. For public offences with far-reaching consequences Ambrose demanded public amendment. A striking example was the penance inflicted by Ambrose upon Emperor Theodosius. For eight months Ambrose barred the emperor from attending the religious exercises for having caused the massacre of

Thessalonica where seven thousand people were said to have been killed. When despite the episcopal prohibition Theodosius attempted to enter the Church, Ambrose stopped him at the door saying: "It seems, sir, that you do not yet rightly apprehend the enormity of the massacre lately committed. Let not the splendor of your purple robes hinder you from being acquainted with the infirmities of that body which they cover. You are of the same mould with those subjects which you govern; and there is one common Lord and Emperor of the world. With what eyes will you behold this temple? With what feet will you tread His sanctuary? How will you lift up to him in prayer those hands which are still stained with blood unjustly spilt? Depart, therefore, and attempt not, by a second offence, to aggravate your former crime; but quietly take the yoke upon you which the Lord has appointed for you. It is sharp, but it is medicinal, and conducive to your health." When Theodosius sought to excuse himself by referring to David whose sin God had forgiven, Ambrose completed for the emperor the story in the Bible by saying: "Him whom you have followed in sinning, follow also in his repentance." Theodosius repented and before his absolution signed a decree granting a respite of thirty days in death sentences and in cases of confiscation of property.

HARSH as some of the actions of Ambrose seemed to have been, they never severed the friendly relations with the state. How much Theodosius loved and appreciated the services of Ambrose may be gathered from the advice he gave to his two sons on his deathbed; then addressing the bishop said: "The truths which you have taught me, and which I myself have experienced, make them descend in my family, and instruct, according to your custom, these young emperors whom I leave to you." Theodosius died in 395 and Ambrose followed two years later. In St. Ambrose the Church lost a great leader, but the effects of his apostolate still influence the Church to-day.

Bede Jarrett and Happiness

BY NORBERT WENDELL

FATHER BEDE JARRETT was essentially an optimist. Life for him consisted chiefly in the fear and love of God with love holding supreme sway. I never had the pleasure of meeting the man but I am positive of that much. The love of God is written all over his work, just as some say it was written all over his face. Now people who are in love with God inevitably are happy—and Bede Jarrett was no exception.

MUCH has been written about this lovable Dominican; he has been extolled as the priest, the scholar, the preacher, the writer, the superior and lately, even as the saint, but no matter from what angle he is viewed there invariably bobs up from somewhere his irrepressible happiness. It was, some think, his predominant characteristic. In fact it has been said that if people were named according to their predominant characteristics Father Jarrett would be known to us not by the name of the Venerable Doctor of the seventh century but rather by the name of the distinguished Confessor of the twelfth century, Felix, *the happy one*.

CYRIL Jarrett (Bede was his religious name) was born in 1881. He received his early education from the Jesuits at Stonyhurst and in 1898 joined the Dominican Order as a student for the priesthood. He was

also associated with the Benedictines having studied with them in what is now St. Benet's Hall. He was ordained priest the 18th of December 1904 at Woodchester by Dr. Burton, the Bishop of Clifton. Then after more studies, this time at Louvain, and he was assigned to St. Dominic's Priory in London. In 1914 he was elected Prior of St. Dominic's and two years later (September 1916), at the unusually early age of 35, he was elected Provincial of the English Dominicans. He filled this office for 16 years being elected to four successive terms—something, we believe, unprecedented in the history of the Dominican Order in England.

THAT is the barest outline of the life of Father Bede Jarrett. In between much could be said, much will be said, but that remains for those who are better able to speak and write the praises of this glorious Dominican. All we are interested in right now is Father Bede's genius for happiness. The quest for happiness is, of course, nothing new; it is perennial, but we of the twentieth century seem to be especially noted for seeking harder and finding less than those of previous generations. All will not agree with this but, at least, it's a debatable question. Meanwhile it might be well to look at one who succeeded in finding this much sought after happiness. After all we do learn by example.

THE reason so many people fail to find happiness is that they look for it in the wrong places. The ancient pagan sought for it at the circuses, the games, the spectacles; the modern pagan in the night clubs, the music halls, the cabarets. He does not know exactly what he is looking for and therefore he is almost sure not to find it.

THE very secret of Bede Jarrett's life was that he did know what he was looking for and he sought it in the right places. "A certain participation of happiness," says St. Thomas, "can be had in this existence, but perfect and true happiness cannot be had in this life." Whether Father Jarrett ever came across this passage in the *Summa* I do not know. Nevertheless the practice of this principle may be discerned throughout all his life. He sought not perfect happiness here on earth but only the "certain participation." Who is to deny that he found it?

FROM his books Bede Jarrett learned that this imperfect beatitude consists chiefly in the knowledge and love of God and the practice of virtue. Unlike so many people who learn things from books he put the theory into practice, he *Jarrettized* his knowledge. Theory told him that the contemplation of God would make him happy and therefore he contemplated God. For him it was all quite simple.

MOST people will agree that a man is worth that which he seeks, that to which he is attached. A man who seeks money, pleasures, honours, lowers himself to the level of the created thing that he pursues. Father Bede sought for God, he was attached

to God and consequently, creature though he was, he raised himself by establishing an union with the Infinite. "No gift," he once said, "less than God Himself will content us." Because he believed this and more especially because he practiced it Father Bede was truly happy.

WITH all his love for God he never lost contact with his fellow men. Father Bernard Delaney writing in "Blackfriars" says of him: "Father Bede had a natural capacity for friendship." This is but another explanation of his happiness for friendship properly regulated can be a source of much joy. The Angelic Doctor teaches that friends are required secondarily and, as it were, instrumentally for the imperfect happiness we enjoy here on earth. Father Bede's nature, we are told, was affectionate and responsive and undoubtedly his innate goodness attracted others to him. "Happiness," he once wrote, "comes only to those in love." Bede Jarrett was in love with life and the beautiful things that life brought him—not least among which were his friends. Supernaturalized, these friendships were a source of much spiritual good both for Father Bede and the one who was fortunate enough to share his confidence. "One loving heart," says St. Augustine, "sets another on fire."

BEDE Jarrett loved life, he loved his friends but far and beyond these he loved Christ. To use his own expression he was "desperately in love with Christ." That is probably why he seemed always to live on such intimate terms with death—because death would give him Christ, lift the veil, bring him perfect happiness. Back in 1932 he preached a series of Lenten Conferences on Death in the church of Our Lady of Victories, Kensington. All who heard him could hardly help being deeply impressed by the tone of joy and courage he sustained throughout the discourses. Gloom was completely lacking. He spoke to them of the joy and happiness of death—and they listened to him. Many of them left feeling, if not overeager, at least less

fearful of death. And that in itself is no mean accomplishment in this day and age when men are fearful of anything and everything including germs, microbes, public opinion, life, and especially—death.

WHEN these Lenten Conferences were gathered together and put into book form Father Bede called it "No Abiding City." Always, he insisted, here we have no abiding city, we are travellers, pilgrims searching for our home. Imperfect happiness we can attain on earth, but not perfect happiness. That will come later. Man's happiness consists in the vision of the Divine Essence. In a sermon preached in October 1933 he reverts to this theme in words of beautiful and touching simplicity. "This is not life really. We are not really made for this life. We are too big for it." It is easy enough to say these things, to lay down these principles for others. The real rub comes in practicing them. All who ever knew Bede Jarrett, testify that he lived for a bigger and better life which could not long be denied him.

FATHER Bede's first and last illness began on February 17th 1934 at the Oratory in London. He collapsed in the confessional. Perhaps no place could have been more significant—for he was stricken down while making other people happy.

WHEN word went about among the brethren that Father Bede was ill many of them could not quite grasp the idea. He had never been sick. His health was something they had taken for granted like his smile or his kindness. However some of

the older and wiser Dominicans, we are told, felt instinctively that his first illness would be his last. Father Bede himself had no illusions whatsoever on this score. Indeed, during his short illness, he had to be commanded under obedience to pray for his own recovery. An almost overeagerness for death had taken hold of him. He had been happy here on earth. Life had been kind to him but Father Bede was now reaching out for something better, something he had worked and prayed and longed for all his life. "Here," he had once said, "we have no home, but we seek a city whose builder and maker is God. No, it is finer than that even. God is not merely the builder and maker, God is the city itself. We shall dwell in God."

ON March 17th, 1934 Bede Jarrett took up his dwelling with God, his happy soul entered its abiding city.

HE was hardly in his grave when a movement was begun in England to bring his cause to Rome. While Bede Jarrett undoubtedly was an Englishman to his fingertips and was known best by his own people nevertheless, this estimate of the man's true worth was not confined to his native country. For the lovable Dominican was somewhat of a cosmopolite. South Africa knew and loved him, so too did Italy, the West Indies, America. Not only London but Cape Town, Rome and New York alike thrilled to his silvery eloquence. One would have to indulge in superlatives to estimate the impression he created on his last visit to this country when he preached in New York City. There are even those who claim he was "the greatest Dominican since the Reformation." This statement is a broad one, to be sure, and can be proven only by history. We of this generation are too close to judge his real worth. This much is certain—Bede Jarrett may or may not have been "the greatest Dominican since the Reformation," but he was undeniably one of the happiest. And that in itself is no mean distinction.

THE BOOK YOU HAVE BEEN WAITING FOR . .

See page 29

LOCAL RALLIES ATTRACT THOUSANDS

BROOKLYN

IN THE Diocese of Brooklyn 60,000 members of the Holy Name Societies took part in the rallies which were held on the third Sunday of October.

The diocese was divided into districts. The members of the societies in a rally district converged at a central point from which the procession marched to the rally church of the district where there was a sermon, recitation of the Holy Name pledge, Benediction of the Most Blessed Sacrament and a reading of the message of greeting and blessing from the Holy Father to Bishop Molloy.

The Holy Name Society of the Church of Our Lady of Perpetual Help, because of its size, held its own rally. In this branch which is under the guidance of the Redemptorist Fathers, there are more than 3,500 members of whom 2,000 crowded into the church. The Very Rev. John Sephton, C.S.S.R., Rector, greeted the men and congratulated them on their excellent showing. The sermon was preached by the Rev. Thomas J. Tobin, C.S.S.R. At the Solemn Benediction the celebrant was the Rev. Thomas F. Wright, C.S.S.R., the Spiritual Director of the Branch; the deacon was the Rev. John Tribull, C.S.S.R., and the subdeacon was the Rev. Andrew Gunning, C.S.S.R.

At the Church of Mary, Queen of Heaven the preacher was the Right Rev. Monsignor Fulton J. Sheen of the Catholic University.

Monsignor Sheen said in part:

"The same three charges made against Christ before Pontius Pilate are the three charges made against the Church of God by the communists today. Christ was charged with perverting the nation, refusing to give tribute, and

claiming to be king of the universe.

"The charges made against the Church by the communists today are the same only they are stated in different language," he said.

Those who spread the doctrines of communism in the United States are "the lineal descendents of Judas with his kiss of betrayal," Monsignor Sheen continued. "They know that souls can be bought for thirty pieces of silver."

"Communism is subtle," he warned as he recalled the "Congress of Tactics" held in Moscow by the Third Internationale. Monsignor Sheen reminded his hearers of the decision of that Congress when communist leaders declared that they must change their method of approach in the United States; that they would employ "non-revolutionary methods to gain a revolutionary end."

"Two plans were outlined for America at that time," he said, "One was the formation of an active Farmer Labor party and the other the organization of the American League against Fascism and War. The communists were told to work through these organizations as a means of boring from within. The most successful in America today is the League against Fascism and War."

12,000 March in Queen's County

APPROXIMATELY 12,000 men from the parishes located in Queens County took part in the rallies. At the Church of the Precious Blood in Astoria more than 2,000 men gathered to hear the Rev. Bernard O'Connor who said, in part;

"The occasion of the Holy Name rally always gives one those reflective thoughts of the man whose life was a continual testament to

the Divinity of the only One Who is important. Why? Because a Holy Name rally, such as this demonstration, always proclaims and emphasizes that proclamation 'That God alone is great.' Such gatherings testify to the fact that the things of time are only stepping stones towards God. It seems proper that we should look back to that great layman, St. John the Baptist. You know well how he was witness to the dignity of the Divine Bearer of the Holy Name. First, by his life of self denial and penance; then by his preaching and finally by his spurting blood."

The Holy Name Societies of St. Raphael's, St. Patrick's, and St. Teresa's parishes rallied to St. Raphael's where the Rev. Matthew A. Flanagan welcomed the men and the Rev. Charles L. Sullivan preached the sermon.

More than a 1,000 members of the seven societies of Maspeth, South Elmhurst, Elmhurst, Woodside, and Winfield marched through their communities to Holy Cross Church where the sermon was preached by the Rev. James J. McGowan, and to the Church of the Transfiguration where the sermon was preached by the Rev. Henry Codyer, C.P.

At the Church of Our Lady of Sorrows in Corona, the Rev. John J. Donlan, Ph.D., Pastor of St. Paul's parish in Brooklyn, urged the men to adhere strictly to their faith and a lively practice of its principles.

The Church of Saint Joachim and Saint Anne was the rally church for the district that included that parish and the parish of Our Lady of Lourdes, Queens Village; the Incarnation, Belaire; and Sacred Heart, Cambria Heights. The marchers were welcomed by the pastor, the Rev. C. M. Herchenroder, and the sermon

was given by the Rev. Celestine Rodden, C.P.

At St. Elizabeth's Church, Woodhaven, the sermon was delivered by the pastor, the Rev. Gustave E. Baer.

3,700 March in Nassau County

THE Right Rev. Monsignor Peter Quealy, V.F., pastor of St. Agnes Church, Rockville Centre, welcomed the 2,000 delegates from the south shore churches and the sermon was preached by the Rev. Matthew Meighan, C.S.S.R.

At West Hempstead, more than 1,700 members of the twelve Holy Name Societies of central Nassau County, marched from the railroad station to the Church of St. Thomas the Apostle, where they were welcomed by the pastor, the Rev. Joseph A. Smith. The sermon was preached by the Rev. Frederick Andres, S.J., of New York City.

IN Suffolk County there were two rallies. One was held at the village park in Northport where the members were welcomed by the Rev. John J. Brennan, the pastor of St. Philip Neri's in Northport and the sermon was preached by the Rev. Daniel U. Hanrahan of the Seminary of the Immaculate Conception.

THE other rally was held at St. Lawrence's Church in Sayville where the pastor, the Rev. Francis A. Cleary addressed the men. At these two gatherings there were more than 2,500 members of the Holy Name Societies.

CINCINNATI

DESPITE a threat of rain some 55,000 men of the Archdiocese of Cincinnati marched in procession to Crosley Field on the second Sunday of October and renewed their Holy Name pledge in a great demonstration offered as an act of reparation for the acts of irreligion committed in Spain, Mexico and Russia and also "for the domestic sins of social injustice."

Police, Firemen, Postal Employees

THE fire, police and postal units marched with their own banners, in the first division. The government men, who were organized during the past month, had more than 200 men in line.

500 Candidates for Priesthood

ONE of the most impressive sights of the demonstration was the body of nearly 500 students from the two seminaries, accompanied by the rectors and professors of the institutions. The *Schola Cantorum* of Mt. St. Mary Seminary escorted the Blessed Sacrament onto the field from a house opposite the park gate, where a temporary altar had been erected.

With scores of United States flags and Holy Name banners, from the various units massed and carried before them, the students chanted the praises of Christ in the Eucharist as they circled the park and came to beautifully decorated and gold domed altar in the center of the field.

The Blessed Sacrament was carried by Father Timothy Deasy, pastor of St. Cecilia Parish, Oakley, who also gave the Benediction. Before the final act of adoration of the Eucharistic King, Archbishop McNicholas spoke of the high purpose of the rally and then recited the Holy Name pledge, which all repeated after him.

Archbishop Speaks

ARCHBISHOP McNICHOLAS said that the splendid demonstration, attended by so many thousands, despite the cold weather and threat of rain was a soul stirring sight and a most emphatic protest against the attacks on God and His religion in Russia, Mexico and Spain. No Government need fear for the welfare of the country when such demonstrations as this may be made by a free people, he said.

"It must be clear to all decent-minded citizens that the purpose of the Holy Name Society alone is vastly worthwhile when we con-

sider the prevalence of profanity and vulgarity in speech and the shocking disregard for the sanctity of an oath in our courts," Msgr. Sherry said. "It is good to know there are in this country two and half million men pledged against the use of profane language.

Warns Against Atheism

"WE have all read and heard of the terrible excesses and disastrous consequences which have followed the rejection of God and religion in Russia, Mexico and Spain. Atheistic communism has cruelly scourged these countries. Our own United States is the breeding ground of this same philosophy, the advocates of which are plotting to perpetrate similar ruthless orgies in America just as soon as the time is ripe for them to strike."

DAYTON, OHIO

THE Most Reverend Joseph H. Albers, Auxiliary Bishop of Cincinnati, represented Archbishop McNicholas at the Holy Name Rally which was held in the stadium of the University of Dayton.

There was a third rally within the Archdiocese of Cincinnati and that was held in Sidney, Ohio, at the Holy Angels Athletic Field. The Sermon was preached by the Right Rev. Monsignor Anthony J. Mentink.

RICHMOND, VA.

THE sixteenth Diocesan Holy Name Convention of Richmond was held with Our Lady of Nazareth, Roanoke, parish as the host.

The convention opened at 8:00 o'clock with a Pontifical High Mass celebrated by the Most Reverend Peter L. Ireton, Coadjutor Bishop of Richmond. The Rev. Leo J. Ryan was archpriest. The deacons of honor were the Revs. Thomas B. Martin and James Gilseman.

Bishop Ireton Addresses Men

THE Rev. Conrad C. Hoffner was deacon, the Rev. Joseph Jurgens,

subdeacon, and the Rev. Vincent Waters, master of ceremonies. Bishop Ireton spoke at the end of the Mass.

Following the Mass breakfast was served to the delegates by the ladies of the parish. Two hundred and sixty-eight delegates, representing forty-six parish branches attended.

The delegates voted the sum of \$100 to the Sunday Visitor Fund for the erection of the Christ the Light of the World statue in Washington. The Rev. Edward A. Brosnan, spiritual director of the diocesan Union, addressed the delegates. He told of the activities

of the various Holy Name Societies and stressed especially interest in Junior Holy Name groups.

The convention was welcomed to Roanoke by Mayor Small. The Mayor's fine speech was responded to on behalf of the Union by Hugh McGrath, of Clarendon, president of the Union.

Urges Catechetical Work

BISHOP IRETON, in addressing the convention, explained the work to be done by the Confraternity of Christian Doctrine and urged the support of all the men. He told the men of the recent convention of the Confraternity in New York and of the coming visit of the national secretary of the Confraternity, Miss Marks, to the parishes in Richmond.

The resolutions committee was headed by Dr. Emmett Lawler of Norfolk. It was voted to hold the 1937 convention in Harrisonburg. Walter Murphy of Lynchburg was elected president for the coming year and Henry Caravati, vice-president.

Twenty-six priests, including the Rev. Michael Hally of the Norfolk Naval Base, attended the convention. Father Hally headed a delegation of twelve naval men including their "chiefs."

The chaplain flew from Norfolk to Roanoke. His pilot was the well-known naval aviator, "Paddy" Burns.

Father Hally was called on for a speech and responded with an eloquent and forcible talk on the menace of Communism. The chaplain and his delegates were given an especially cordial welcome by Bishop Ireton, Father Brosnan and the delegates.

ALBANY, N. Y.

MORE than 1,000 men from the parishes in Albany, Rensselaer, and East Greenbush participated in the annual rally which was held in the Cathedral of the Immaculate Conception on the Feast of Christ the King.

The Rev. Robert M. Reilly, Spir-

IN MEMORIAM

*In your prayers you are asked to pray
for the souls of the following
departed brethren:*

Wm. J. Hyland, Michael Smallborne,
Arthur Fitzpatrick, St. Augustine's
Holy Name Society, Ossining, N. Y.

Gerald M. Bell, James T. Fisher,
Frank P. Hartnett, Frank Hellen,
John F. Hunt, Frank W. Kelly,
John H. McGee, James H. Woods,
Blessed Sacrament Holy Name
Society, Rochester, N. Y.

Albert M. Snider, Holy Trinity Holy
Name Society, Somerset, Ohio.

itual Director of the Central Body of the Holy Name Society presided at the services and officiated at Solemn Benediction.

The sermon was preached by the Rev. Charles Faivre, C.M., who told the men that as members of the Holy Name Society they can play a prominent rôle in the furthering of the kingdom of God in this country.

Intelligent participation in the program of Catholic Action, Father Faivre told the men, will give them a practical vehicle for combating the inroads of Communism and other injurious philosophies that are rampant in the world today.

DETROIT

THE first Holy Name Holy Hour ever conducted on a city-wide basis met with a whole-hearted and enthusiastic response on the part of Holy Name men of the Detroit area. Approximately 5,000 men assembled at the designated churches to offer an hour of prayer in reparation for the sacrileges committed against the Blessed Sacrament during the civil war in Spain. Holy Redeemer led with an attendance of 1,200, while 1,000 members gathered at St. Rose's and only slightly smaller crowds were in attendance at St. Gregory's, Our Lady Help of Christians, Cathedral and Sacred Heart of Dearborn.

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STEPPING STONES

(Continued from page 12.)

of paper on which I had two questions and then asked: "Say, Professor, is it possible that some stones might have been shaped by nature? And another, how did bone instruments develop?"

"M'm m'm, let me see," mused the Professor, "Yes, it is possible that some of the stones could have been shaped by nature, but these can be detected, because the work would be irregular and only one side would be smooth. As for the bone cultures, they developed when no flint could be found. The bones used most were those of the *Ursus Spelaeus* or cave bear, and the parts selected were the fibula or small leg bones. Their main use was for skinning and preparing hides. Plenty of these have been found."

Bill then questioned, "Were teeth ever used, Professor?"

"Yes, teeth and other bones were used as points and scrapers."

"What are points?" we asked in unison.

The Professor couldn't be fooled today and bounced right back with the answer: "Points are flakes struck off from a large nodule by one well-directed blow, and then trimmed to give it a sharp edge. One was used for cutting, piercing and sewing. Another was used for hunting; this was double pointed. Is that sufficient?"

"That's great," I answered, "but can you tell us anything about the spears of those days?"

"Well, spears were those points attached to a shaft by a string of some kind. When the hunter speared the animal the shaft remained outside and the hunter pursued the animal 'till it fell."

Bill then picked up a few pieces and began juggling them and asked: "What are these other pieces?"

"Oh, they're flakes. Perhaps may be parts of a whole im-

plement. I'm going to try to put them together.

Bill laughed, "Just like a jig-saw puzzle. When you finish, let me see it, eh, Professor?"

"Don't sit on it," I muttered drily. "Thank very much, Professor, for giving us all this information. Maybe, we'll be able to pass our next exam."

"Don't mention it," declared the Professor, "I was only too glad to have some one listen to me. If you wish to call again, I'd be delighted to have you."

"I don't want to be bored when I come again," remarked Bill, grinning.

The Professor smiled, and made one of his rare bon mots, "Look before you sleep. Good-bye, boys."

"So long, Professor. Thanks a million."

Bill and I then walked slowly down the street. The sun was setting in a blaze of glory and now and then the shouts of signals were carried to us from the football field. We didn't say anything,—

just walked along. I don't know what Bill was thinking, but I was wondering if the shell surrounding Tommy Jones and Mr. Brown could be broken by the Professor's words. I don't think the stones could do it.

THE VOICE OF THE CATHOLIC PRESS

(Continued from page 9.)

adding that while Catholicism is feared by Communism, unfortunately, Communists often obtain support from persons, who should be their enemies, by means of cleverly cloaked approached.

THE devil never changes his methods, once they prove successful, the Archbishop said. Like other movements in history, Communism wishes to create a spirit of anti-clericism, he added.

IN Quebec, Archbishop Gauthier stated, there was fortunately a civil authority which could be counted on to oppose Communism.

"CATHOLICS your hour has come," he asserted. "You can see for yourselves what there would be in your province were your Holy Mother the Church no longer to exist. She it was who welcomed you into life; she enriched you with the saving grace of Baptism, cr-

(Continued on page 27.)

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A BULWARK AGAINST INDIFFERENTISM

(Continued from page 7.)

THIS scene today, and thousands like it this autumn across the face of this country, writes into the public record of our American life the answer of the Church of God to the new enemy or, at least, the recently exposed enemy of this great commonwealth. No longer is the danger to be discerned in the religious agitation of rivalling denominational sects, but in that religious indifferentism leading so directly to irreligion and to the fruits of irreligion—a breakdown of the principles of an enduring and prospering human society.

The Language of Example

YOU men of the Holy Name Union must know this union as God's providentially prepared answer to the indifferentism of American life today. That indifferentism closes the ears of its victims to any preaching of revealed religion. For the most part, they will never listen to a Catholic pulpit; they will never read a defense of Catholic doctrine. How are they to be reached? Looking on you, the Church of God gives thanks for there has never been perhaps, in the whole history of Christianity, a time when there was so intelligent, so instructed, so thoroughly Catholic, so fearlessly practicing a laity as the American Catholic men form today.

You have a language that your fellow citizens can all read; if their Catholic neighbor is a fairer man to deal with because he holds justice and charity united in his daily motives: if they find him a man of purity in his private life and devoted to the care, very often the sacrificing care of his little children, if they find him with profound respect for lawfully constituted authority, if they find him offering his home as a unit of the strength of the state but refusing to allow the state to be the unit dominating his home, if they find the Catholic living in the street with them a most helpful neighbor in their hour of distress, if they find him alert to the opportunities of tactful helpfulness in their serious hours and a man of temperate discipline in

his use of pleasure and recreation in his hours of leisure—these are qualities which will bring them to know the power and the sweetness of the religion by which we live.

The Holy Name Apostolate

IN a word, if we can truly profess on this great Feast of Christ the King that it is our aim to live our lives in Christ, in showing forth the gifts of Christian living, we shall be serving to preach the gospel to our non-Catholic fellow citizens.

This is the first and universal commission of the Catholic layman today in this country. It is obligatory on every man who wears the proud Catholic name, no matter how lowly his station, no matter how humble his place in life. If, in that condition and in that place, he is living his Catholic life with Christ, he is fulfilling his apostolate to the American people. Over and above this fundamental commission, however, comes a wider opportunity. In that proportion in which our individual influence increases, either because of better talents, better opportunities, better education, better personality, better standing in the community, in precisely the same proportion is enlarged our commission to stand forth fearlessly for the Church and for the state in the things so essential to both today.

A Bulwark Against Indifferentism

IN splendid numbers up and down the land we form a bulwark against further inroads of that indifferentism in religious matters that has been and is doing so much harm in this country. It is manifest that your power is multiplied by your unity. In your united strength, you may well be fearless and aggressive in upholding the sacred standards of a Christian civilization. You constitute a power against which no opposition can long hope to maintain its strength. It is clear, therefore, that it is a privilege and the sacred duty of every Catholic man to make himself a worthy unit in his local branch of this great American defense.

THE VOICE OF THE CATHOLIC PRESS

(Continued from page 25.)

dled your early days. For three centuries she has guided your steps, consoled you in your sorrows, consecrated your joys. WHAT EVIL HAS SHE DONE TO MERIT INSULTS AND HATE? Therefore your first duty is to defend her and the faith she has given to you—This demands courage, loyalty and pride. We have been too accustomed to note zeal, devotion and daring only in the camps of our adversaries. Should we have less zeal, devotion and daring?"

ARCHBISHOP GAUTHIER declared the humiliation of the Church in the present troubled days was the "apathy of the good."

"**DO NOT BE** afraid to practise your faith, to resist firmly all propaganda attacking it; and if it is attacked to defend it," he said.

FIFTEEN thousand Catholics, in a notable demonstration, on the Feast of Christ the King, supported the following resolution read by His Eminence Rodrique Cardinal Villeneuve, Archbishop of Quebec:

THIS CATHOLIC gathering united on this feast of Christ the King, under the presidency of Cardinal Archbishop, of the Prime Minister of Quebec, and of His Honor the Mayor of Quebec City, and at which 15,000 assisted—not to mention the thousands of radio listeners—vigorously protests against the admission to Canada of any Communist, and recalls to the Minister of Justice that a judgment of the highest court of the land has already declared Communism illegal in Canada."

MAURICE DUPLESSIS, Prime Minister of Quebec, in his address, said it was time the postal authorities of the various governments refused to transmit subversive literature and propaganda. He said he had been approached to permit Russian films in Quebec but had refused.

"**THERE** can be compromise between good and evil," he declared.

Be it here noted that the civil authorities in Canada will take action against Communism and there is nothing wishy-washy about their procedure in telling the Communists to get out.

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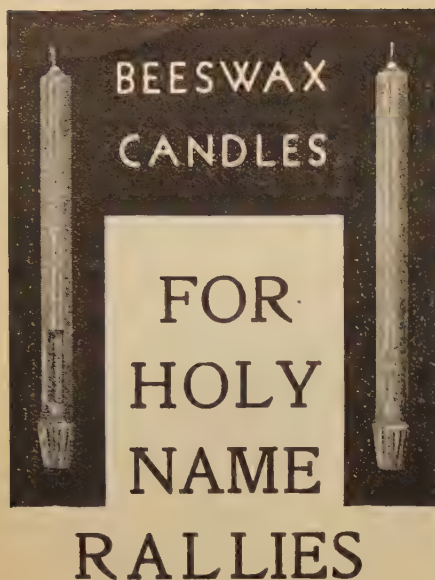
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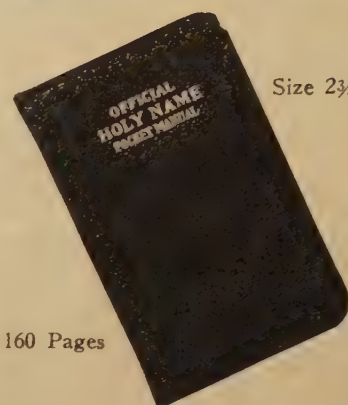
AN ANTIDOTE TO COMMUNISM

(Continued from page 17.)

and warned that unless their significance was realized and acted upon, disaster threatened; his counsel, for the most part, went unheeded. Nationalistic Europe was too intent upon the spread of its empires to be concerned, greatly, about the inroads of social cancer. Even nominally Catholic nations, with but one possible exception (Belgium), had become too enamoured of material progress to note the succumbing of great portions of their populations to the seductions of Socialism. It was not until the complete collapse of Liberalism, in the post-World-War period, had exposed the corruption of society and the terrible apostasy of the masses, that Europe began to take stock of itself. The findings of that inventory were presented and diagnosed in the masterly "Quadragesimo Anno" of the present reigning Pontiff, Pius XI.

IN this Papal Encyclical, Pius assumed the dual role of continuator and elaborator of the Leonine thesis. After calling to mind the many benefits directly traceable to "Rerum Novarum" and developing more fully some of its doctrines, Pius proceeded to expose the roots of the present social disorder: the disproportionate wealth of the few and the consequent tendency of the masses to seek refuge in Communism. He then proposed, as did his predecessors, the remedy. A return to the practice of Christian ethics and to the ancient Faith, which alone can sustain these principles. This is the answer of Catholicity to a world in which the anarchy of Communism seeks to supplant all those things that Christianity has made sacred.

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TODAY, Catholics in the United States cannot lull themselves into the comfortable belief that Communism is the affair of Europe. Because the Hammer and Sickle has not been hoisted over the White House and because our altars have not been desecrated by bestial mobs, there is an acute danger of cultivating a false security. Lest this be our undoing, let us admit the facts. Communism is most definitely with us. It is in the lecture hall, the factory, the theatre, the press, and the pulpit. True, it ranges from the darkest Red to the lightest Pink. But it is there just the same. And it is there not because its adherents are filled with malice and vindictiveness against everything they once believed in. But, rather, because they have convinced themselves that Christianity, as they have known it, is a hypocritical sham, a religion of beautiful platitudes which sound like tinkling cymbals in the mouths of those whose actions belie their words. Of course, we know that they are wrong, terribly wrong. But our knowing that they are wrong is not enough. We must convince them that we are right. We must live the Faith that is in us, down to the last detail. Just believing in it will not save the world for Christ. For Christ Himself has said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this, Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets."

IT is love, then, that must reconquer the West and the East, the North and the South. It is a love that must be the manifestation of a conviction that all men are brothers in Christ and potential members of that Mystical Body of which Christ is the Head. Pagan Rome was subdued by this kind of love. It is the only complete answer to an equally pagan Communism, because by it, and through it, the causes of Communism are removed.

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BALTIMORE UNION PLEDGES LOYALTY TO CHRIST THE KING

(Continued from page 14.)

were with the different units, while the members of the Holy Name Society of the Soldiers' Home marched with their chaplain, the Rev. Charles C. McGonagle, O.P.

The first group in the parade was made up of students from the various seminaries and religious houses of the Catholic University and the members of the religious brotherhoods.

The rally was most colorful with the seminarians in cassock and surplice, the altar boys, the cadets of St. John's College, the large crowd with flags and banners against a background of autumn trees.

After the "Veni Creator" had been sung, Monsignor Corrigan delivered the sermon. At the conclusion of Monsignor Corrigan's sermon Archbishop Curley addressed the throng.

At the Solemn Pontifical Benediction Archbishop Curley was celebrant and as he raised the monstrance Bugler Braden Workman of the Sixteenth Field Artillery, Fort Myer, sounded attention.

After the Archbishop had recited the Divine Praises the throng repeated the Holy Name pledge and closed the ceremonies with the singing of "Holy God We Praise Thy Name."

Southern Maryland Holy Name Men Pledge Allegiance to Christ, The King

HOLY NAME men of Southern Maryland joined their associates in other parts of the Archdiocese in professing publicly their love and loyalty to Christ their King, at Leonardtown.

Twenty-three hundred fervent followers of the King took part in

the celebration with every parish Holy Name Society in this part of the Archdiocese represented by priests and laymen.

The celebration consisted of a parade which marched from the Leonardtown square to Saint Aloysius' Church and religious services held on the lawn in front of the parish rectory. The parade was led by the Fife and Drum Corps of the Leonardtown Post of the American Legion.

The Very Rev. Thomas J. McKew, V.F., spiritual director of the Southern Maryland Section of the Holy Name Society, led the pro-

cession, flanked by the spiritual directors of the various parish branches and the section officers. All Holy Name Societies of the section, white and colored, had fine representations.

The services at Saint Aloysius' were opened with a sermon by the Rev. Joseph J. Leary, pastor of Saint Francis de Sales' Church, Benedict, Md., who spoke on "Christ the King."

At the end of the sermon Father McKew led the gathering in the recitation of the Holy Name Pledge.

Solemn Benediction of the Most Blessed Sacrament was then given with Father McKew as celebrant; the Rev. Maurice B. Alexander, pastor of Our Lady, Star of the Sea Church, as deacon, and the Rev. Joseph A. Huefner, S.J., pastor of Saint Michael's and Saint Peter's Church, Great Mills, subdeacon.

THE HOLY NAME MOVEMENT

AN INTERNATIONAL PEACE INFLUENCE

(Continued from page 6.)

only result in good will among men and love for peace. Then will a disarmament conference be practical; then will arbitration be sought after; and then will treaties mean something.

PERHAPS the most pronounced difference between Holy Name diplomats and the world's peace-makers is centered around this point: one realizes what he is, the other does not. The Holy Name man knows that every man on this earth is his brother in the Mystical Body of Christ; the other fails to appreciate it. That is the reason why the peace established among men at our great convention will be most lasting; it is meant to be for all eternity.

THE suggestion of the doctrine of the Mystical Body as a cure for our ills is considered folly in this modern era. The worldly-wise say it is too remote to be of any practical import, when they mean that it is too fundamental. If they object that it will take too long to make the world conscious of the brotherhood of men, we answer that it is the shortest route to peace. In the past, our peace has been short-lived, simply because we were short-sighted.

THE Holy Name Movement, teaching the Brotherhood of men under the Fatherhood of God—the most unitive force on earth—is pointing out the one true road to a permanent international peace.

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